M1665 Sept.10,1969

New York Wed. Group II and III

MR. NYLAND: The last ten or fifteen minutes has been a little agonizing to me, sitting inna little room and knowing that everybody is already here ; and I had to wait because the official time is eight o'clock . So, having made such a fuss last week about people coming in late, I surely should not start before eight. And, at the same time, I sat because I would like to come out because here you are coming from some distance and then you have to stand also ; and the further it went, the more I felt the responsibility that you come for something definite and to some extent ,I have to help you. That is, I have to talk about certain things that are of use to you. Othe r-wise,you wouldn't come. Maybe, moving further uptown, we're a little closer to heaven. But also I must know that I have to be here early and I don't know any solution to it because you come in order to find a seat ;and of course, there's always someone who's a little ahead of you. If you all could agree to come -all of you- five minutes to eight,that would be much easier, at least for me, it would be.

What do you come for? What is it really that we can talk about that is worthwhile and not only satisfying a little curiosity but that actually could be eaten by you; and that it could give you good digestion; and that you could expect from it something that you need even if you may not know exactly what you need .Many times, one goes through life with that feeling, that you know and did not entirely like. Something was lacking and you look in different directions; and you talk to different people; and you read many books; and still,something remains unanswered. And where will you go?

To older people? Many times they cannot help you because they have lost interest; or maybe,they have found certain things within their own framework and it may not fit yours. And when you are young, you don't want to go too much by what other- older people say because you believe that in your own life, you will find out. And to some extent,of course, you will find out certain things and you will reach maturity; but you can't help thinking a little further when your own life represents at any one time you are living. Exactly when it starts, that one becomes interested in the possibility of further growing, and that you then start to connect whatever you know yourself with that what other people tell you. And you start to consider; and you try to valuate(****) ? what other people represent to you , and particularly those that are a little close and for whom you have respect;and you awwk them quewtions and they (gat?0 you an answer which was good for them but it may not have been good for you; or, rather , you cannot know how to adapt yourself. And the older they are, the more they belong to another kind of a generation. And there is usually a little platitude of saying ,that quite logically , they don't know what youth ,at the present time, needs because older people have forgotten and when they were young, conditions, of course were different from what they are now.

What can you do? That is, you go to different places and try to find out. You read and you think. You go to the theater. You see something. A few lines strike you.What do you come home with? With a picture of what you have seen, a picture of what you have imagined? You've read about different people and (in?) their lives, what they did. What is it to you? It will give you admiration. It will give you also to some extent, a wish to imitate.

When you have examples of people you can care for who perhaps are older and maybe brighter,then you will come to find out how they became what they are; but then one always has a great difficulty because is it satisfactory enough to imitate a person in outside appearance or the way they are in this life; and it is a question. Is this life then sufficiently satisfactory that when one lives it, that at the end of your life, when you die, you can give it up without any regrets. The difficulty of course, is that when you live, you become attached to it and that is why I have a little fear of dying because you feel ,and particularly when you have acquired some responsibility, that you feel that you belong and that you have to do something. And gradually,out of different experiences of your life, something starts to develop in you that is the beginning of a conscience. And with thqt conscience,every once in a while, when you talk with it, there is really no fooling ,because even if your mind starts to satisfy you with all kind of good reasoning and rationalizations, your conscience is not alwqays so easily satisfied. And if it stays then, that is, if yoyr conscience will not allow you simply to take things as they are without further questioning; or that when you are living and you find out in further development of yourself that there are questions you cannot as yet solve. I think for a long time you believe that you can solve them,if yoy only had the time.

And then the question is, do you have the time? (In which?) You then think of the possibility-you never know when you might die. And the although your life expectancy is probably up to seventy years or so, many of us do die a little earlier . And dohave they time during their lifetime to (think through?) all the different things they set out to do,particularly when they are young?, Of course, when you are yooung, then you start to look at older people and you expect

from them something which you haven't got as yet and that you hope that you can acquire. And if you're honest,can you actually admire your father and mother?(what you see of) older people who are one generation ahead of you;or perhaps even two generations- grandfathers and grandmothers,their family life, the way they spend their time,the way they consider certain things valuable . The way they are occupied with what-for you- is already nonsensical,but apparently it was (lust?) in their life and they admire sentimentality or talking about the good old days. Who is there who is older who is still fundamentally interested in that what they have to do ? And many times,of course, when you look at those you know, you know they are more or less finished with their life and they keep on repeating because it is like a treadmill . They have to do it. And whatever the reasons may be, that is, economically,that they have to live the way they do and it goes against their desire to have to get up at a certain time and go to an office and then spend practically the whole day in trying to earn money. For them to have relationships with each other that this that they talk and of course, do get angry and different opinions. So that there is very little that one can find from such people.

Then you go to experts. And they become experts in certain directions only. And they don't cover your life. And although you wish very much to find out from them what there is that made them become whatever they have become, if you admire a musician or a composer and you find out that his life, home with his wife, is really terrible. Can you admire such a person for any length of time? Do you start at such a point to question the possibility of life on earth? That is, that you wish that life for you would be quite different and in a

state of idealism? Of course. You expect it. Because you don't know. And you hope. And there is a reason to hope because that what is not there as yet might become something entirely different even if you cannot define what it ought to be, at least you hope that for you it will be entirely different than for other people. It is not conceit. It is expectation, and it is based on the realization of being alive and to wish to find out for yourself whatever esperiences may be that you, in your experience, will uncover certain things that are suitable for you. The question is always at what time does it start to give you a little doubt? It may be the contact with some people in the rest of the world. It may be the condition of thw world as it is. Maybe it is the difficulties you had in trying to acquire certain dexterities, or even when you get a little older, that how to make a living, how to be recognized, how to be paid for your energy, how to know that that what you are doing is right. And a judgement is left to someone you cannot even respect. And whatever all the different little problems are in this world and the problems that we face as far as the outside world is concerned onegoes usually a little further and every once in a while questions if it is perhaps the fault of your self. But even that I don't think you want to consider too much because it's much easier to put the balme on the outside and not on you. Again, at what time does one start to consider oneself? When is it that you start to realize, not that you make the conditions, but that it depends on you how you face the conditions in which you happen to live. And if you don't like them you'd start to change them. And then you run into difficulties becuase many times y you would like to change and you are already bound a little bit. Maybe you're bound first by the family because you're a child and you have to respect your father and mother. Maybe they want you to go in

a certain direction you don't want to. Maybe there is not enough money to go to college; maybe you have to earn a living. Maybe there are friends which tell you about all kinds of possibilities and you believe them; after some time you discover it is not so. You find yourself in a lot of questions and some of them can be answered and a lot of them will never be answered because they are a little foolish and they can be ascribed to the fact that you are too yonng as yet to understand. It is not necessarey to believe in this because we're here for some reason even if we kon't know why we are alive. The face remains we are on earth and we have relationships with each other. We profit from each other. And also we care and at others we don't; and we hate or we are jealous or we gossip or we talk a lot of foolishness and nonsense; and we live in an educational system that we don't like very much but we have to do it in order to gain something else. Or you liv under a political structure and you may object to it because you don't think they're all honest. And maybe you have to pay taxes and you don't want to because what is it to you. And you may look at a police man and he may not like you and you don't like him. You live. These are conditions of this earth. And there's no use fulminating against them because the conditions, after all, were made by people. That is, the creation of this civilizations is not the result of Mother Nature. It is what man is doing with what has been given to him. And then on the basis of that what is natural and we simply say Mother Nature and talking all together and trying to work out conditions and how to meet them and what to do with the soil and how to utilize all the different things which are apparently available on earth. Something has grown up in our industrial system of which we all become a part and to whatever extent that that what has caused this civilization to become our culture, we are children of this world, at this time. We don't live hundred years from now.

Its a question of how now to adapt oneself; how to understand the conditions as they are and really, as human beings, play a part. Each one of us plays a part. Each one of us is bound by certain conditions of this life. And it is the conditions outside of us which in the first place start to affect us because we look at them. That is, we see them. We havesense organs in order to measure to some extent ( ) bad donditions and even we say we will want to find out what is right and what is wrong for us. And the level of that kind of state is the level for all of us as, what we call a being, that what we are with all the different talents and attributes and idiosyncracies and characterristics that we have. We represent, all of us, a personality.

When you come here now you want to hear something not about the conditions as you can describe them because that, I would almost say, is quite easy, and you can write books about it and you can keep on repeating and hold forth for a long time and talk about many examples that you won experience. We talk about the reactions to the outside world. How does the outside world affect us? We ( ) that that we are is a creceiving station for such impressions, and its really as human beings, naturally, are dependant on the outside world since you live in it and since we have seven sense organs in order to become sensible regarding that what is the outside world. What counts for ourselves is the thought that we are as we are and then it is not a question so much of the comparing any more with anyone who perhaps is more favorable placed or seems to be more clever or has abilities which we don't have or something in him that makes him fortunate being born in conditions which are much more desirable. If he is wealthy, of good parents, and we are poor, we are apt to be a little jealous. But if we take it as a whole, that is average, and all of us are average, - thank God there is nothing outstanding among any one of us, because wven if we were it would already help

us to become more close to the possibilities of growth. The question is always when one faces the outside world, what is it that I can expect from it. And what is it in me that expects? So there are two things: What is the outside world for us and the other is what am I in this world as a human being? What is it that is my make-up? What is it that can give me sense for my life? Not sense as result of five sense organs - thay are very small. They give something to my brain and they give something to my feelings and of course if I'm healthy and when I'm healthy I just walk and I do this and that and whatever may be required. What takes place in me? I think; I have a certain capacity for putting two and two together; I start to connect one thing and another and I, to someextent, even I value these things. And I say that certain things are more preferable than others and I want this out of my life if I can get it and if I'm clever enough I probably will find the possibility of getting it. I'm the second place I react also in a different kind of a way if that what I experience gives me a sense of well-being, that is I like things and other things I don't like. I like conditions. I like people, some I don't. I live in this world I have relations with them. Sometimes they affect me adversely. Sometimes I don't know them but nevertheless I have prejudices. I already have head feeling which were recorded in me and when I see something similar I start to compare them. I cannot help that because I live in my mind by association and I have a memory and that what I call my brain thinks in such a way that whenever I meet anything I feel that it is necessary to put words to them, or for them, to find out what is the concept and to describe it;and in order to digest it, I first have to be introduced ,as it were, by the names of that perhaps, I can say that that's what I will take in is not poison to me and whatever I now use, as a measure of certain things of how I want to live and what I want to receive, what I'm going to do

with it, depends entirely on the state in which I am and the way I am. I'm conditioned because I'm conditioned simply because I have lived already. And a conditioning means that something in me was lost bedause conditioning is that what is a coloring of what was and used t to be the truth. But the conditioning makes me see this truth in a little different light ;and of course, it depends entirely on how I brought up and what I experienced;but gradually, I accumulate a certain form of knowledge in my brain and I have definitely a feeling in which I like and dislike certain things that I --have occurred to me or that I was exposed to and which I then gave a name. And even a memory of such things, once it's called back,can give me even the shivers or a feeling, again I say, of well-being. But as a man realizes as he continues to live in his life when he soOcalled "grows up", when he has to stand on his own feet, when he cannot run back to his father or mother or a good friend somehow,;when certain things hav e developed in him that he calls conscience, a certain way of living , patterned of course, on what he has seen, and definitely instigated by that what he happens to be as a type or as a certain configuration which has made his personality the way it is; and then his reactions become colored in accordance with that what is his type. And I can start intellectually to classify and I can again compare it with different people and that finally I can find for myself a certain niche and I can explain why I am the way I am .

So I go ahead on the basis that I now know what I am and I find out that in conditions which are a little unforeseen and new, I react a little differently that the law which I already have promulgated for myself would allow ;and then the questions start: why do I react at certain times differently from what I think I should have reacted like? Or that I could not place certain things although

seemingly I had enough knowledge; Or that it is that certainthings affect me in such a way that I really don't understand why I am affected and that my mind will allow certain things or that my feeling will not. And I question the whole make-up of myself because I'm not happy. I'm not in equilibrium at all. I am myself in conflict and it may start sometimes at an early age. And even when it starts, it may--------(?) for a little while be postponed because it is not that I want to continue to think about it and whenever (there) are conditions that I don't like, I gat out of their way because then I want to **------(?) myself with that what I like or what at least, I can live with; and sooner or later, I have to face that issue unless I wish to become a hermit and withdraw from the world.

But, if I have an aim as a man living in this world, I will become affected by a variety of different kind of conditions even if I don't like them ; and then the question for me is: how will I meet such conditions or people I have to deal with? This makes me question the reliability of my perceptions because I have to be honest. This is one rule that I feel that gradually should be apparent....one's conscience.

For instance, one says, you have to behave like a man. You say, Yes, It has to be yes.When you mzke a promise, you have to fulfill it. You cannot be wishy-washy about certain things because that is, as far as the relations with other people are concerned, but it is quite definitely true for yourself. You cannot be wishy-washy with your body. If you don't pay attention to it enough, if you don't give it proper meals at the proper time, if yoy want to play around a little bit with sleep and not sleep at all, if you want to indulge in certain things you know are kind of deleterious, or if you feel that the company of other people affects you in one way and you

have a headache the next- and things of that kind-one starts to judge from a certain standpoint within oneself and it is then that one gradually discovers that a man is really made up of two different kinds. Although you cannot distinguish between them, there is something that I call my outer life,that is a relation I speak of and the way I behave and the way they look at me and the opinion they may have of me-well, it is just superficial . And as for myself, my measure is a little deeper.I call it that, of course, essential and I say that belongs to much more(of) the reality of myself. But then I start to compare that what I am before I've eaten lunch and the way I am afterwards when I meet so-and-so and with such a person I have a good relation and I turn around and I get angry because I see someonr else who is not my friend. If it is not a question always with blaming conditions ,because sometimes certain conditions are exactly the same but I am different at different times of the day. And therefore I start to question my whole personality as being as able result of that what I call truth for myself-that that what I experience, I can count on .

When these questions come up ,they are problems because if I wish to base my life on something, accepting that what I am now for whatever it may be, I must make sure that that what I am is sufficient to- to be used as a foundation; and if I want to build, the foundation has to be strong,viable really simply because I have the force of man that is ,life commands me to continue to live for some reason or other. There is s omething in me that I call my life and I also feel there is a responsibility for it regardless of why I was born and although I may not be able to explain it and I cannot say it was just a function(?) of the goodwill of my father and mother, but nevertheless at a certain point when one takes over the

the responsibility of one's own life, then I have to face this problem. Is it worthwhile to continue? And if I wish to continue, then for what? And is it because I want to finish what I have started or is it something that has grown in a certain direction and that I now want to change because that what I see every once in a while in retrospect I may not like? Or perhaps I behave in a certain way that people start to criticize and I don't always like to be criticized. I like to be liked. That is, I feel much better if I do and even if when people tell me that they like me and I know it is not really the truth, I accept it . In that way, I continue the lie that they have started. It becomes a very strange kind of an arrangement for ondself because every once in a while, one is lost and of course, confused because where is the reliability which I need when I want to continue my life from now on on something that is solid?And what is lacking in man when he starts to think quite seriously about what he is? Just simply that there is no solidity. One can say that knowing this he needs it so he will try to get it from different sources. He will try to hook on to something that gives him solidity so that in that particular framework he can continue to Work and the solidity is left to something else: either conditions or other people. Or he will say that that what he has to think about is impossible for him to come to any conclusions with and as a result he will take the word of someone else and then in believing that, he will satisfy his own conscience. He does not have to continue in that way because it is too much for him.

I think 80% of the people have that kind of problems. They are not initiators; they simply will follow whatever has been prescribed and they will do the best they can under the circumstances in which they happen to live, or the best they can with

whatever is given to them as a personality. There is a 20% which is not satisfied with that and who, on their own, will want to take initiative for certain possibilities which they believe are potential within them. But it is not about the wenty percent or the eighty but all of us have no foundation from where to start than only the hope that that what we are now when we are young and grow up that then maturity will give the solidity. Or if we cannot have that in maturity then by prayer we hope that then God will take care of us. And if 'tisn't God we hope that Mother Nature will. And the confusing part is that I think and I feel and I really do not know if there is an agreement between the two. I fill my mind with all kind of things and my feeling is of course active, and when there is a conflict it is like civil war. There is constantly this disagreement and I wish that I could be complete and whole, that is, that all of me could agree. That even if the mind and the feeling can agree with each other that then the dexterity which is necessary for the execution of that what is thought and felt - even if that is the same, I will have hope that I will acquire enough dexterity and flexibility of the body to become active in accordance with that kind of a new

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When one looks at one's life that way and gradually starts to realize that I am a child of these circumstances but that this child has to grow up in the circumstances then something is looking for that kind of solidity. And I say it is my conscience. But my conscience is not sufficiently developed because I really don"t know what to trust. I don't know whose word is really right. I don't even know if certain activities are correct. I know within certain limits that I must not go out of such limits. I know that there are limits to the ability of my body to be able to stand hot or cold weather.

I knoq also that too much dold is no good. Maybe that my heart cannot stand that. Maybe the presence of other people are not right and I avoid them. Maybe I wish to meet other people with whom I can fight, and in the fighting I don't seem to gain very much, than only a little bit of self-sufficiency and maybe even my conceit may be flattered. What is it that I call ethical values? What is it that I consider for myself a conduct for my life? Where will I start from when that what I am is so changeable that I cannot depend on it? These are the questions one must consider when one wants to continue with one's life. And it is not now the continuation of life as it is on earth because you see, we have very little to do with it. Mother Nature takes care of that. The condition is created by Mother Nature and by civilization, but the examples which we already have and the framework that exists in the form of law and order will force us to do certain things and we have to meet them. And we will meet them as well as we can. And then one says: yes, but I am the master of my castle and I live in my house and I really

in living in my house when I have a neighbor who plays constantly the piano. The question that: how can I avoid it because I am really between the devil and the deep sea. I can say I can live the life of myself and I can live higher and I go somewhere to an uninhabited island but is that the aim of a man when he was born on Earth? If it's true and he wants to live like a hermit or lives in an ivory tower he can find excyses why he should do it but not everybody happens to be born in an ivory tower. And there are not enough of them to go around. We live together as a group. We have to meet each other and we are now more and more dependent on each other because our civilization has grown that way. If we were aborigines or still lived somewhere in Australia and could live on one--under one coconut palm and eat the fruit it would be quite all right.

But where is the level of the being of such a man? Even if he is simple, we look down on him because we believe in the blessings of our civilization. And the civilization as we know it makes us lazy. Because we don't want to develop anymore if we can help it. If we cannot walk we want to bicycle and if we have the bicycle we want the car and if we have the car, we want the airplane, and if there are only a few people in the airplane we want one that can contain 400 people in one clip. And all such nonsense. It doesn*t get us anywhere personally. It gets us from one place to the other on the Earth. Relationships with people get us from one place to another = in relationships. But do we continue to gorw as we grow older? Do we keep an interest in life that there is when we are young? Do we have circumstances in which that kind of desire is positive? And not killed? Do we actually want to grow up? In such a way that we all the time will remain alive and not become senile or sterile? What is it in a man that gradually when he passes a certain age he loses contact with the rest of the world? The solidity for a man has to be found in the realization of what he actually is and not what he thinks he is. So that the thought processes of man with his interpretations and based on the wishes what he would like to be and he knows once in a while that he is not that. That will make a man realize that something else must be there if he wishes to build.

So it's fundamentally first the question : Do I want to continue to live? And then I decide where do I want to live? If my aim is living on Earth and to make the best of it, it's a good aim. And it's a good aim for Earth. And it's a good aim for an ordinary human being who, in our sense of the word wishes to remain unconscious. But when there is the least desire and to some extent a suspicion that that what

we are on life--on Earth as living in life in (?) we call the unconscious state that the fact that you call it unconscious must indicate that there is something else that we perhaps could even hope for and we would call conscious. And then what is this consciousness? And what is the difference?

Consciousness starts in a man when he discovers the truth. And it is the truth about himself which will give him solidity. And the solidity is the rock on which he can build. And not shfting sand - so that when the rain comes and when there is different changes in weather, that his house won't tumble down. What is it that really a man wishes when he says I want to build something? Even on Earth, a house, a where he can live and live more and shut out all kind of influences which he does not wish, where he for himself can be and then perhaps in that way, separated from the rest of the world, he can come to himself. When he goes into this den and he sits there and he brings with him all the different thoughts and feelings which he has accumulated from the rest of the world and they keep on fighting even if no one is around. And that this - when one sees this , it's a terrible thing, because how will I get out of it? By going to church? By finding advice in all kind of ethical societies? By trying to go after different kinds of philospphies? And take in that what applies to other people? When I read Imitatio Christi by Thomas A Kempis is that at the present time food for me that I can digest? Is it something that I actually can eat or is it only belonging to him and is it nice to read about it? If I read the Bible and all the prescriptions there are in it, including the ten Commandments, and I say I want to be a Christian, I want to live in the light of God and I want to live in accordance with His will, what is it in me that says that? My conscience. What is it in me that comes to the realization that I cannot? That's my mind. When both

are honest, I must know my limitations as a man and I know that it is necessary to keep on being a man because I cannot withdraw from this world and still remain responsible for that what I have been born into . These questions --

(Do I have to turn it over?)

Side 2

MR. NYLAND: These questions of responsibility ,of course, srart to weigh sometimes very heavily on a man and he wants an answer when it bothers him to such an extent thet he cannot sleep ; and then he is worried and not only about questions of ordinary life but how to -- to- ; but when it is relationships with others that he cannot find words in order to smooth certain things over or to explain that he doesn't know how to approach certain conditions because he has no ability and he has no particular insight in what has taken place and even that he does not know how he is affected and why he is affected the way he is . This must lead a man to wish to acquire self-knowledge. And this kind of self- knowledge then for a man when he says, I know for myself the level of my being . I will accept the level where it is because in the acceptance of that what I say that what I am, I will find a solidity on which I then can aontinue , I'm perfectly willing to leave the past for whatever it is and whatever it is that in the past has brought me to this present moment in which I now start to draw conclusions about my life. I make,as it were, a line through the past and I cross it out; and I say that is it because this is the way I am now and with this I now wish to Work. That will give him solidity. That is, he can start to stand on it and then he wishes to walk and he will accumulate all kind of things again belonging to the past after a little while. And that what he accumulated, he is confused about because he does not know if that what he

then faces and so-called digests and what becomes his own, is really the truth.

You see, it is almost a question without end and belonging to one's self as one is-belonging to this world as the world is and hoping for One's self for development in this world which will lead him then finally to the understanding of himself and real self-knowledge. Even that he will question because when he ~~start~~ sets out sincerely to find out what he is and he loks at himself. Immediately, his feeling will enter into his brain and the result is not a pure intellectual statement;but it becomes immediately an interpretation and then a reinterpretation- a reconditioning, a rationalization process,somethi ng that is based on memory together with that what happens in the present. And then if he wishes to base on that any kind of activity for the future, he does not know where to go and what to choose.

I'm now talking about a man who is honestly striving to find his self-knowledge; and that even with the knowledge of himself and whatever he means by "H$_i$mself", and not knowing exactly what that self is,even the knowledgd ,if he had it, is not reliable,because it's only brain knowledge;and [illegible] brain knowledge will not give you always that what I know I must do because I cannot follow my brain all alone. It is not sufficient and it is also colored information.

One wishes the truth-for what?One says in order to bedome free. But freedom implies naturally that I'm bound. And,what is it that binds me? My bringing up, my conditioning, and the way I think,the way I feel, rationalizations,other people, all of thay binds me down to earth,including the demands of my body and that what I wish my body to be and that then puts itself on the foreground and then it even differs from what I feel or think. Many times,the body simply

wins out because it's a big hunk and that what there is of my feeling, is fairly small and my mind is much too weak. The difficulty for a man is quite logically that he is not grown up and it is not then a question as to continuation of his life in the same way as he is now doing, accumulating a few more data and then gradually becoming wise in his mind. What is needed is his character. What is needed is something that is solidity within him so that one can count on such a man, so that his promise is always a promise and within the limits of what he knows he can do that he is not over-shooting the mark,but that he is exact and also not under the mark; that his word is 'yes' when he must mean it; that he will be able to do when it is necessary to do and not just forget or find an excuse of not doing; and that all throughout this kind of a man, his feeling plays the part of giving him the force of life to do what has to be done and thoughts that are worthwhile to think about.

The question always is ,how does one grow up? By letting Mother Nature and civilization and the rest of the world do their work on us. so that I as a human being remain a reacting creature? Or, is there something in me that could actually start to realize what it is all about and to what extent I am bound; and not wishing this bondage,that I want to do something to free myself and if that what is self-knowledge,is a knowledge of something that I call 'myself'which then in audacity I dare to say , is not to be bound any longer. Or even ,I say, that that what is the reality of myself, never is bound-but it is not available to me.

When I say that man is made in the image of God, it is or course, useful to say that there is a God, but what kind of an image is there as man? And if I take examples, including my own, is that like God? Or if I then say God is about and that what is what I wish to aspire

to-how can I even describe what I wish to go to?When I think of heaven and are the streets made of gold, it's infantile. When I talk about angels playing on harps all the time, it is nonsense,because these are lovely little sentimentalities which go very well in some love song but they have no reality -because they don't. They are not based with having my feet on the ground. I have work to do . I ha ve t to live in this life. I have to know what I should do . I have to have a sense of discrimination. I must know what is right because I don't want to waste any time.If I'm honest, I become responsible for the energies I have,therefore I don't want to have too many detours. I want to know what it is to self-knowledge -of that what is the reality of myself; and that knowledge I want to Work. That is what I know and what I feel I want to invest in my life. That is my capital That is what I wish to give interest to me so that then not only that interest can sustain me but that again and again ,as the years go by, it can be ploughed back into the totality of my own Work and then finally perhaps will give fruit in some way or other so that then I can eat and if tis possible that someone else can eat ,so much the better,if the fruit is really abundant..Then I fulfill a purpose not only for myself but for others.

But, what is the main reason? The maintenance of life as I find it within myself and the wish then to understand life everywhere, wherever it may be at any one time also so that that what is self- knowledge of myself also including that everywhere and always at any one time -which was written over the temple of Delphi as one of the truthful statements which man should have in his heart and not only in his forehead. When this kind of a question of sincerity comes in, I start to look around for that what actually is proved and not of (air)?), that i wish to eat because I'm hungry. I'm hungry

for the possibility of growth and I wish to grow and I know when I am honest that Mother Nature is not helping me at all.Mother Nature, for me, is my body,and my body only should be -------(?) of that what is taught in church, but the body itself has its own little wishes and that what I think and feel is pushed in the background ;and the logical conclusion that I know that is the case is simply how ,in God's name, can I develop my feelings? How can it be that I can think without association? That is the problem for each person who wants to Work on themselves.

Sometimes I'm afraid that when I talk a little bit philosophy like this,that you don't know what it is to Work,because my assumptions all the time. of course, are that you do know and that it is so simple to know,so that when you once hear it, you ought to know it forever. It does not mean that you can apply it and that in applying it, you will find all kind of difficulties about yourself. But, what is simpler when I say I wish the truth? And when I know that my mind,as it is at the present time,cannot give me the truth, I will make something that will function as my mind.If I say God knows it, I will bring God down to me because I want knowledge in order to be able to live further and to grow. So of course, the logicality fo that what I say is Work on oneself is the creation of somrthing that can function in an intellectual sense by giving me data hat are truthful and I want to be satisfied only by that what is absolute because this is an aim that a man can have. He can reason with himself and he is entitled to know- to know everything about himself. The fact that we don't know that simply we say we are asleep and it is all so .....(?) we happen to be on earth;but why should life be on earth and contain (per) to earth only?

If I have a concept in my mind that I say ,'God is infinity', why when I can think about it, is it so difficult for me even to live in accordance with it or to become part of it? When I have a feeling within myself, when I deepen and deepen it and it starts to include an emotional state which includes the totality of all life including God himself,that then I wish I said when I now want to strive towards the truth that then that what I am,will be merged with that what is God . There is no reason to say that I should not be a mystic. Why shouldn't I live, if I possibly can, even at the expense of different things that now are required by ordinary life? And perhaps for a little while separate myself from the rest of the world because I have an aim. When a man wants to live, he has to have an aim for himself for his growth so that then he can find out what is really the truth and when he knows the truth, he will be set free because that means he can be free from his body . He can die. He can continue to live even after his life on earth has been finished.

But all these things, even if they are philosophical in their nature- it all depends now what do I do with this kind of knowledge ;or how do I acquire it; or how do I know that there is a real self- much more real than that what I call my personality?What is it that I say in my con cience when I hear the voice of God when I am very quiet?Where does that come from and how does it come that my conscience starts to -----? How is it --? -- How does it come that I ,in thinking I have every once in a while, a flash of consciousness in which there is a realization of myself and my existence? And it is as if at such a moment that what I am, does not exist but that what I actually wish to be or that what is my potentiality starts to exist at that moment Why is it that I have constantly hope that there is a possibility for something that I don't as yet possess and that I think that I'm entitled to it when in that possession I'm not following that what is my ordinary vanity?

It is always a question of selfishness a nd self-denteredness and that

what includes the totality of the universe as its ultimate. When I say altruism ,maybe it's already a little mixed with having a good feeling that I'm altruistic; but when O honestly say I don't say this for my own but I say it for the grace of God. I say it for His ------(?). I simply substitute something that I don't know anything about but at least I know I don't place the accent on me. If there is a rule that I should love my neighbor as myself, I love my self and I love my neighbor simply because life is everywhere and it is always the same and that what I see is only the form in which it happens to be presented.When I can see that of myself, then I know that that also exists for others.And when I see it with others, I know that this for me. When I wish,in the application of Work, is to have this kind of a viewpoint that I can look at myself and see the truth; because if I can't see it, if I can't feel it, if I can't be aware of it, if I cannot touch it, if I'm not in the presence of it,, I will not change. But if there is something that for me has that kind of a quality,then all wish is to be in the presence of it and at many times prayer is simply based on the wish that God might come down to earth and help me; and perhaps comes down to earth as messengers from above telling humanity what is right and what is wrong and what to do and how to go about it. And this is really the question of how to Work.If that what is given as esoteric knowledge to mankind in order to free itself from the bondage of earth and when I,as part of mankind,I will join in that kind of an attempt by the application of that what I think is right and where my conscience tells me that I must. This is Work onone's self.

The creation of that what is the presence for me as a higher form of life,I mean by that ,life which is in a form which is not as restricted. That life is then presented to me in a certain form of more ethereal material of that what is more real than that what I am with myself on earth.

And my belief in the existence of that what ultimately could be a little confusing that the idea and the concept of God.But all I wish is to go in that direction so that I can find out as I go along,step by step, what is in life and what is in store for me and how can I reach myself and how can I acquire a knowledge that I can apply.Work on one's self is the application of a certain way of looking at oneself; and I call it looking, but what I really mean is I must know in some way or other the existence of myself as an instrument through which life flows. And since I'm interested in life primarily, I want to have something that can see through the form ;and for that reason ,that what I want to create as a guide or that what I call , ,then an objective (--?) has to have the ability to be able to be aware of me and my life and will not accept the form in description but will simply take it as a form and nothing else than just what it is as existing on earth. We call that simply as manifestations of the body in order to make it a little easier to see what is really meant when I say,Yes, movements and gestures and facial expressions,all the different things that are forms of behavior-I want to find out what is 'I' for me.I am not interested in myself even in the facial expressions or whatever the way it is that I talk or the way I happen to move around. That doesn't make any difference because it's only my body. What I wish to reach is something that I call 'I' which will help me because it has the quality towards which I wish to sytrive. So when I say, I have to become observant of that what I am, I(get) to use what I am for the purpose of the continued creation and the maintenance of 'I'. That is my aim:not my body any longer. It is only a means to an end . The end is God. If my life wants to grow,that is, if I understand life as it is in me, I must know that that what it is now is not at all in accordance with what it could become; or that even I dare to say it's not all the way God has

meant it to be ,not even on earth. And I can formulate a lot of conditions as created by mankind- it won't help me to keep on talking about it. I want to get home,you might say. I want to be able to leave this world. I don't want to stay here forever or to have to recur or even reincarnate in order to fulfill my Karma. I want to eat my Karma so that I then can be free from that if it is dependent on my (**?) conditions or whatever form of life has been given to me ,I want to find out what it is that at the present time binds me.And knowing it, I want to (dis) resolve it because that's what I want to set free. The doors of the prison must be opened in order to let life out. That what I am is my life not the form. And we are topsy-turvy and seeing things upside down.

Of course,because we have an educated belief-such belief in the body and the person- personification of what we now call life and which is apparent in every kind of a posture and every kind of behavior form of one's self to take that at its face value as a superficial indication as if life is there and we do not go further than the surface;and we don't touch the essential values,let alone we don't ever want to touch that what is reality because reality,if it is opened to us prematurely-I'm afraid it would kill us because we couldn't stand the light of God. When one says something has to be created ,it is my wish that forms in me as necessity of that what sets me freer. I want to create that in my imagination first as if it is free and that creation I call 'I',as a concept, functioning regarding myself and whatever it is that it becomes aware of (****?) places my body and all my behavior forms and I let them be whatever they are because O would accept whatever it is. I've no particular reason to like itor dislike it. All I wish is this 'I' to see in that sense-I don't

want to say the word "see" because it is a sense organ word-I want it to be aware of the existence and to accept the existence for whatever it is. Th this is only the beginning to srart with 'I' growing;and from then on, all kinds of attempts must be made with me as a person in all kind of forms of life where I happen to behave,so that this 'I' can become familiar with me as I am and as I am bound. That is, an 'I' is accumulated the facts--the facts of my existence as I am; and the continuation of such facts will produce in the 'I' a thread belonging together,stringing together such facts which then in turn will start to represent that what I am as behavior form beca use the facts are ,at each moment, registered in 'I' gradually give 'I' the knowledge which 'I' wishes. And I also want -that is I myself- what I cannot as yet until my 'I' can assure me that the knowledge is honest and truthful. It is only at that point when 'I' has grown up sufficiently when it has been fed constantly by my wish so that it can exist in that sense and accumulate such knowledge that is then 'I' will take this knowledge to me and tell me "This is you,in reality and in truth". So when my conscience is sufficiently developed to see the difference between that what I am ,unconscious, and that what is a conscious state of myself which as yet is not my own; but I wish to be my own because that is the whole reason for the creation of 'I'. And therefore I tell 'I' -something in me tells 'I'- that what you tell me now about the truth-do come and merge with me.

This we call 'participation' in the affairs of ordinary life when that what participates with my conscious state is a conscious accumulation of facts which are the truth for me; and this is axactly where life starts to live in accordance with a different measure because when it is based on the absoluteness ,I will have a conscience which will enable me to get

along with that what is absolute and from then on, my conscience will not have any difference of opinion -------?. It comes to my consciousness collecting such facts.Then there are two things:consciousness and conscience and by constantly participating in that what I am--that is, now what my personality is, and 'I' as created by me and sufficiently filled with facts about myself-I and it then will fuse and become one. And beca use 'I' in quality is different from what I am, simply when 'I',living at a higher level,has the quality of a higher level.In the presence of me,living on the level of unconsciousness,gradually that what is conscious,will win out;and that what I am unconsciously,will grow into a state of consciousness not only intellectually,emotionally,and as a result as activity of my body.

I don't want to go too far in detail about such descriptions,but this principle you must keep very clear: when one talks about Work on one's self,one means 'I' is engaged in Work,in observation ,that what I call my ordinary self. There is a sharp distinction between the 'I' and It. Becausethe 'IT' remains constantly unconscious. The 'I', I hope by sufficient feeding,can remain constantly conscious. And there is, you might say, a relation between the two-but no mixing until consciousness has grown sufficiently so that IT will not lose its consciousness in the presence of something that is unconscious. The participation problem --that what I wish my 'I' when it comes back to me on earth ,is to be present to me as I am unconscious and gradually,because of the light that comes from 'I', that what is dark in me,will gradually change into light;and it is the influence of God on man. It is the over-bridging of that what is the difference between man and God in his wish to create something that can be tangible enough for Him to exist in the image of God and not the totality of all gods-because I don't know that.But I do know something that is higher than me and will then ,if it can exist and remains in existence, participate in my unconscious actions and gradually change them into

that what becomes conscious. It is at the same ****** time when this consciousness develops ,it needs the constant force to wish and this will develop my conscience.

When man reaches more or less that kind of a state in which there are two which are not really two but have become one because they are of the same kind-that is, that what is consciousness and conscience is of the same kind of life;and it exists in a different kind of a realm as compared what happens on earth because it has freedom whereas on earth, this body which I call IT,has no freedom,but it wishes freedom and the wish continues. When it does it will continue to create 'I' and when 'I' continues to exist, that what is IT,will finally become 'I'. The The changeover for man from personality to individuality is exactly that he becomes conscious in his brain,thrn becomes conscience in his heart and that he has the activity as tthe result of)(?) in order to execute that what is demanded of him. But you see, what is demanded is in accordance with the law as given to him by his brain. When it FUNCTIONS CONSCIOUSLY,IT MEANS IT HAS THE knowledge from higher up and then man ,growing towards that,as it were, eats up that what connects him with infinity and reaching finally,one hopes ,in the end,in which the end becomes the beginning of that what really is and in that end,man becomes one with the totality of all life.

This is ultimately the aim of Work;but also,understand first the place of man as he is on earth and then the realization that earth is only a temporary little bit of a stopping place for his life. And whatever may have been the reason that he happened to be born here,he accepts the facts of his bitrh. And in that, he says,'I wish to be whatever it is that can be given to me on earth to the best of my ability to try to develop that what will set this free for me and then ultimately hoping to be fused with God as the totality of all things ,or that what is infinity.

You see this is really the motivation why one wishes to Work on one's self and this is how one begins. It is all the different simple forms of existence. The one is as one walks without any thought sometimes, but then as if there is an 'I' present to my body happening to walk. Gradually out of this realization of the totality of myself as I am physically -of course it must be combined with all five existing- naturally that what I am ,has to be seen by 'I' totally ,that what I am as personality and that ,of course, means first the body but it also has to become aware- This 'I'- of that what is functioning as my feeling and that what wishes in my feeling to become emotionally because that what is emotion ,is the deepening of my feeling and the placing of the accent of my life not on myself but more and more towards God and the totality again of the whole world.

That what I wish this 'I' to know (***?)is to have an understanding of the functioning of my brain. I want my 'I' to be able to tell my brain. I want my 'I' to be able to tell my brain even what to think. I want the awareness of the 'I' to affect my thought processes so that they can become free from associations and can then record in time exactly the same as what 'I' has done. That is,to take the facts of my life and to record them as truthful statements;and it is in that process that the brain becomes conscious. That means that then when man starts to grow,he totally develops an ability for his brain to function as a brain should have to function;that he develops in himself the continuation of his feeling into a state of emotion so that it will include God and gradually even consider myself as (?) nothing.And that it will consider the earth only as a means to syep to a level of the planets and to step from the level of the planets to the level of the sun. The growth of men, even if it is expressed stepwise by the ~~directio~~ introduction of something new that is ethical,that

can go up to the highest step which ,in the case of th e brain,means an objective faculty for the brain,continues for some time in the development of a man in understanding of what is his place in the universe.

When one talks of self-knowledge,it has only to do with what a man on earth could reach but when the self-knowledge has been affirmed,the continuation of such life of such a man ,will have to go through stages of cosmic consciousness and the second that that what is cosmic is even then not the end. It will still have to go through stages of further evolution towards the (**?)of his endlessness.

Theree are three possibilities of ---one is leading to harmonious man on earth. The second is leading to an understanding of cosmic values from the level of the sun. And the third is the realization of the totality of all creation in the forms of Milky Way towards that what becomes the sun absolute.

If you wish Work-if you wish to think about it-if you want to find out what you are and you want to be honest about it you will need some to come to yourself. You will haveto separate at times in certain conditions where you're not affected by the rest of the world so much ,where it could really then represent the simplicity of living but worthwhile enough to find out what is the truth; and that based on the truth you will build within yourself the solidity-the rock-on which you will continue to construct the building of your life. It is as if when on that kind of a rock you take out a pencil and you write in a book; and the book will be your life as you them make it, independent of what Mother Nature and your father and mother have created for you. In gratitude towards that what I have given it them becomes your own because you are on your own in your life to develop that what is right for you as something that you accept in the form in which it has been given by someone else.And the totality of that what is life for you is always in order ~~for you~~ to give it the satisfaction

of your brain and your feeling is always directed by the wishes of the all-loving Father,His Endlessness,God-Creator.

Try to understand that this is not religion. It is ordinary ethics as applied in the possibility of further development .It is the realization of man as he is actually now and that what is his potential.It is the emphasis of the necessity of taking these potentials and making them real because in the end, the aim for his life ,man will start to understand the reason why he happened to be born now on this earth and even at this mo moment assume that what should be his obligation for his own life.

I hope to see you next week.

Good night.